

period, at all events, it can maintain its identity, although culture and environment are completely changed.

Character is the product of a multiplicity of impulses, and is affected by any special strength or weakness in any one of them. The resulting peculiarities of disposition must make their mark upon the genius and the development of a people. But they may often lie hidden from observation behind the veil of conventional behaviour. In some cases, however, they are sufficiently apparent amongst the generality of individuals to be recognized as typical racial features. Thus we speak of the fierce pride of the Arabs, the agreeable levity of the Persians, the incurious introspective pessimism of the Hindus, the placid industry of the Chinamen, and the energetic adaptability of the Japanese. These, it may be objected, are merely habits of mind, not innate peculiarities. May we concede this ? Is there reason to believe that an Arab, a Chinaman, or a Japanese, brought up from infancy in a European family, would lose the temperament of his race ? Experience shows, on the contrary, that he preserves it, however thickly overlaid by European conventions, and shows it on occasions in his behaviour. His character, must, then, be innately affected by some peculiar strength or weakness of instinctive impulse. The larger are the populations we contrast in this fashion, the more evident become the

differences
between them. Thus there is a gulf
between
tropical peoples and those of temperate
climates,
a breach between Asiatics and
Europeans. In
Europe itself dissimilarities between
race and
race, or nation and nation, are
overlain by a
broader difference—that which
separates the
North from the South—which
distinguishes the